

Job

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Job

Chapter 1

There was a man in the land of Uz named Job. That man was blameless and upright; he feared God and shunned evil.

Seven sons and three daughters were born to him;

his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred she-asses, and a very large household. That man was wealthier than anyone in the East.

It was the custom of his sons to hold feasts, each on his set day in his own home. They would invite their three sisters to eat and drink with them.

When a round of feast days was over, Job would send word to them to sanctify themselves, and, rising early in the morning, he would make burnt offerings, one for each of them; for Job thought, "Perhaps my children have sinned and blasphemed God in their thoughts." This is what Job always used to do.

One day the divine beings presented themselves before the LORD, and a Heb. ha-satan. the Adversary -a came along with them.

The LORD said to the Adversary, "Where have you been?" The Adversary answered the LORD, "I have been roaming all over the earth."

The LORD said to the Adversary, "Have you noticed My servant Job? There is no one like him on earth, a blameless and upright man who fears God and shuns evil!"

The Adversary answered the LORD, "Does Job not have good reason to fear God?

Why, it is You who have fenced him round, him and his household and all that he has. You have blessed his efforts so that his possessions spread out in the land.

But lay Your hand upon all that he has and he will surely blaspheme You to Your face."

The LORD replied to the Adversary, "See, all that he has is in your power; only do not lay a hand on him." The Adversary departed from the presence of the LORD.

One day, as his sons and daughters were eating and drinking wine in the house of their eldest brother,

a messenger came to Job and said, "The oxen were plowing and the she-asses were grazing alongside them

when Sabeans attacked them and carried them off, and put the boys to the sword; I alone have escaped to tell you."

This one was still speaking when another came and said, "God's fire fell from heaven, took hold of the sheep and the boys, and burned them up; I alone have escaped to tell you."

This one was still speaking when another came and said, "A Chaldean formation of three columns made a raid on the camels and carried them off and put the boys to the sword; I alone have escaped to tell you."

This one was still speaking when another came and said, "Your sons and daughters were eating and drinking wine in the house of their eldest brother

when suddenly a mighty wind came from the wilderness. It struck the four corners of the house so that it collapsed upon the young people and they died; I alone have escaped to tell you."

Then Job arose, tore his robe, cut off his hair, and threw himself on the ground and worshiped.

He said, "Naked came I out of my mother's womb, and naked shall I return there; the L ORD has given, and the L ORD has taken away; blessed be the name of the L ORD."

For all that, Job did not sin nor did he cast reproach on God.

Chapter 2

One day the divine beings presented themselves before the L ORD. The Adversary came along with them to present himself before the L ORD.

The L ORD said to the Adversary, "Where have you been?" The Adversary answered the L ORD, "I have been roaming all over the earth."

The L ORD said to the Adversary, "Have you noticed My servant Job? There is no one like him on earth, a blameless and upright man who fears God and shuns evil. He still keeps his integrity; so you have incited Me against him to destroy him for no good reason."

The Adversary answered the L ORD, a Apparently a proverb whose meaning is uncertain. "Skin for skin -a -all that a man has he will give up for his life.

But lay a hand on his bones and his flesh, and he will surely blaspheme You to Your face."

So the L ORD said to the Adversary, "See, he is in your power; only spare his life."

The Adversary departed from the presence of the L ORD and inflicted a severe inflammation on Job from the sole of his foot to the crown of his head.

He took a potsherd to scratch himself as he sat in ashes.

His wife said to him, "You still keep your integrity! Blaspheme God and die!"

But he said to her, "You talk as any shameless woman might talk! Should we accept only good from God and not accept evil?" For all that, Job said nothing sinful.

When Job's three friends heard about all these calamities that had befallen him, each came from his home—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met together to go and console and comfort him.

When they saw him from a distance, they could not recognize him, and they broke into loud weeping; each one tore his robe and threw dust into the air onto his head.

They sat with him on the ground seven days and seven nights. None spoke a word to him for they saw how very great was his suffering.

Chapter 3

a There are many difficulties in the poetry of Job, making the interpretation of words, verses, and even chapters uncertain. The rubric "Meaning of Heb. uncertain" in this book indicates only some of the extreme instances. Afterward, Job began to speak and cursed the day of his birth.

Job spoke up and said:

Perish the day on which I was born, And the night it was announced, "A male has been conceived!"

May that day be darkness; May God above have no concern for it; May light not shine on it;

May darkness and deep gloom reclaim it; May a pall lie over it; May b

Meaning of Heb. uncertain. what blackens -b the day terrify it.

May obscurity carry off that night; May it not be counted among the days
 of the year; May it not appear in any of its months;
 May that night be desolate; May no sound of joy be heard in it;
 May those who cast spells upon the day c Or "sea," taking Heb. yom as
 equivalent of yam; compare the combination of sea with Leviathan in Ps.
 74.13, 14 and with Dragon in Job 7.12; cf. also Isa. 27.1. damn it, Those
 prepared to disable Leviathan;
 May its twilight stars remain dark; May it hope for light and have none;
 May it not see the glimmerings of the dawn—
 Because it did not block my mother's womb, And hide trouble from my eyes.
 Why did I not die at birth, Expire as I came forth from the womb?
 Why were there knees to receive me, Or breasts for me to suck?
 For now would I be lying in repose, asleep and at rest,
 With the world's kings and counselors who rebuild ruins for themselves,
 Or with nobles who possess gold and who fill their houses with silver.
 Or why was I not like a buried stillbirth, Like babies who never saw the
 light?
 There the wicked cease from troubling; There rest those whose strength is
 spent.
 Prisoners are wholly at ease; They do not hear the taskmaster's voice.
 Small and great alike are there, And the slave is free of his master.
 Why does He give light to the sufferer And life to the bitter in spirit;
 To those who wait for death but it does not come, Who search for it more
 than for treasure,
 Who rejoice to exultation, And are glad to reach the grave;
 To the man who has lost his way, Whom God has hedged about?
 My groaning serves as my bread; My roaring pours forth as water.
 For what I feared has overtaken me; What I dreaded has come upon me.
 I had no repose, no quiet, no rest, And trouble came.

Chapter 4

Then Eliphaz the Temanite said in reply:
 If one ventures a word with you, will it be too much? But who can hold
 back his words?
 See, you have encouraged many; You have strengthened failing hands.
 Your words have kept him who stumbled from falling; You have braced knees
 that gave way.
 But now that it overtakes you, it is too much; It reaches you, and you
 are unnerved.
 Is not your piety your confidence, Your integrity your hope?
 Think now, what innocent man ever perished? Where have the upright been
 destroyed?
 As I have seen, those who plow evil And sow mischief reap them.
 They perish by a blast from God, Are gone at the breath of His nostrils.
 The lion may roar, the cub may howl, But the teeth of the king of beasts
 a Meaning of Heb. uncertain. are broken. -a
 The lion perishes for lack of prey, And its whelps are scattered.
 A word came to me in stealth; My ear caught a whisper of it.
 In thought-filled visions of the night, When deep sleep falls on men,
 Fear and trembling came upon me, Causing all my bones to quake with
 fright.
 A wind passed by me, Making the hair of my flesh bristle.
 It halted; its appearance was strange to me; A form loomed before my
 eyes; I heard a murmur, a voice,
 "Can mortals be acquitted by God? Can man be cleared by his Maker?
 If He cannot trust His own servants, And casts reproach a Meaning of Heb.
 uncertain. on His angels,
 How much less those who dwell in houses of clay, Whose origin is dust,
 Who are crushed like the moth,

Shattered between daybreak and evening, Perishing forever, unnoticed.
Their cord is pulled up And they die, and not with wisdom."

Chapter 5

Call now! Will anyone answer you? To whom among the holy beings will you turn?

Vexation kills the fool; Passion slays the simpleton.

I myself saw a fool who had struck roots; Impulsively, I cursed his home:
May his children be far from success; May they be oppressed in the gate
with none to deliver them;

May the hungry devour his harvest, a Meaning of Heb. uncertain. Carrying
it off in baskets; May the thirsty swallow their wealth. -a
Evil does not grow out of the soil, Nor does mischief spring from the
ground;

For man is born to [do] mischief, Just as sparks fly upward.

But I would resort to God; I would lay my case before God,

Who performs great deeds which cannot be fathomed, Wondrous things
without number;

Who gives rain to the earth, And sends water over the fields;

Who raises the lowly up high, So that the dejected are secure in victory;

Who thwarts the designs of the crafty, So that their hands cannot gain
success;

Who traps the clever in their own wiles; The plans of the crafty go awry.
By day they encounter darkness, At noon they grope as in the night.

But He saves the needy from the sword of their mouth, From the clutches
of the strong.

So there is hope for the wretched; The mouth of wrongdoing is stopped.

See how happy is the man whom God reproves; Do not reject the discipline
of the Almighty.

He injures, but He binds up; He wounds, but His hands heal.

He will deliver you from six troubles; In seven no harm will reach you:

In famine He will redeem you from death, In war, from the sword.

You will be sheltered from the scourging tongue; You will have no fear
when violence comes.

You will laugh at violence and starvation, And have no fear of wild
beasts.

For you will have a pact with the rocks in the field, And the beasts of
the field will be your allies.

You will know that all is well in your tent; When you visit your wife b
Lit. "home." you will never fail.

You will see that your offspring are many, Your descendants like the
grass of the earth.

You will come to the grave a Meaning of Heb. uncertain. in ripe old age,
-a As shocks of grain are taken away in their season.

See, we have inquired into this and it is so; Hear it and accept it.

Chapter 6

Then Job said in reply:

If my anguish were weighed, My full calamity laid on the scales,
It would be heavier than the sand of the sea; That is why I spoke
recklessly. a Meaning of Heb. uncertain.

For the arrows of the Almighty are in me; My spirit absorbs their poison;
God's terrors are arrayed against me.

Does a wild ass bray when he has grass? Does a bull bellow over his
fodder?

Can what is tasteless be eaten without salt? Does a Meaning of Heb.
uncertain. mallow juice -a have any flavor?

I refuse to touch them; They are like food when I am sick.

Would that my request were granted, That God gave me what I wished for;
 Would that God consented to crush me, Loosed His hand and cut me off.
 Then this would be my consolation, a Meaning of Heb. uncertain. As I
 writhed in unsparing -a pains: That I did not b Meaning of Heb.
 uncertain; others "deny the words of the Holy One." suppress my words
 against the Holy One. -b
 What strength have I, that I should endure? How long have I to live, that
 I should be patient?
 Is my strength the strength of rock? Is my flesh bronze?
 Truly, I cannot help myself; I have been deprived of resourcefulness.
 a Meaning of Heb. uncertain. A friend owes loyalty to one who fails,
 Though he forsakes the fear of the Almighty; -a
 My comrades are fickle, like a wadi, Like a bed on which streams once
 ran.
 a Meaning of Heb. uncertain. They are dark with ice; Snow obscures them;
 -a
 But when they thaw, they vanish; In the heat, they disappear where they
 are.
 Their course twists and turns; They run into the desert and perish.
 Caravans from Tema look to them; Processions from Sheba count on them.
 They are disappointed in their hopes; When they reach the place, they
 stand aghast.
 So you are as nothing: c Following kethib, with Targum; meaning of Heb.
 uncertain. At the sight of misfortune, you take fright.
 Did I say to you, "I need your gift; Pay a bribe for me out of your
 wealth;
 Deliver me from the clutches of my enemy; Redeem me from violent men"?
 Teach me; I shall be silent; Tell me where I am wrong.
 a Meaning of Heb. uncertain. How trenchant honest words are; -a But what
 sort of reproof comes from you?
 Do you devise words of reproof, But count a hopeless man's words as wind?
 You would even cast lots over an orphan, Or barter away your friend.
 Now be so good as to face me; I will not lie to your face.
 Relent! Let there not be injustice; Relent! I am still in the right.
 Is injustice on my tongue? Can my palate not discern evil?

Chapter 7

Truly man has a term of service on earth; His days are like those of a
 hireling—
 Like a slave who longs for [evening's] shadows, Like a hireling who waits
 for his wage.
 So have I been allotted months of futility; Nights of misery have been
 apportioned to me.
 When I lie down, I think, "When shall I rise?" Night a Meaning of Heb.
 uncertain. drags on, -a And I am sated with tossings till morning
 twilight.
 My flesh is covered with maggots and clods of earth; My skin is broken
 and festering.
 My days fly faster than a weaver's shuttle, And come to their end b Or
 "when the thread runs out." without hope. -b
 Consider that my life is but wind; I shall never see happiness again.
 The eye that gazes on me will not see me; Your eye will seek me, but I
 shall be gone.
 As a cloud fades away, So whoever goes down to Sheol does not come up;
 He returns no more to his home; His place does not know him.
 On my part, I will not speak with restraint; I will give voice to the
 anguish of my spirit; I will complain in the bitterness of my soul.
 Am I the sea or the Dragon, c See note at 3.8. That You have set a watch
 over me?

When I think, "My bed will comfort me, My couch will share my sorrow,"
 You frighten me with dreams, And terrify me with visions,
 Till I prefer strangulation, Death, to my wasted frame.
 I am sick of it. I shall not live forever; Let me be, for my days are a
 breath.
 What is man, that You make much of him, That You fix Your attention upon
 him?
 You inspect him every morning, Examine him every minute.
 Will You not look away from me for a while, Let me be, till I swallow my
 spittle?
 If I have sinned, what have I done to You, Watcher of men? Why make of me
 Your target, And a burden to myself?
 Why do You not pardon my transgression And forgive my iniquity? For soon
 I shall lie down in the dust; When You seek me, I shall be gone.

Chapter 8

Bildad the Shuhite said in reply:
 How long will you speak such things? Your utterances are a mighty wind!
 Will God pervert the right? Will the Almighty pervert justice?
 If your sons sinned against Him, He dispatched them for their
 transgression.
 But if you seek God And supplicate the Almighty,
 If you are blameless and upright, He will protect you, And grant well-
 being to your righteous home.
 Though your beginning be small, In the end you will grow very great.
 Ask the generation past, Study what their fathers have searched out—
 For we are of yesterday and know nothing; Our days on earth are a shadow—
 Surely they will teach you and tell you, Speaking out of their
 understanding.
 Can papyrus thrive without marsh? Can rushes grow without water?
 While still tender, not yet plucked, They would wither before any other
 grass.
 Such is the fate of all who forget God; The hope of the impious man comes
 to naught—
 Whose confidence is a a Meaning of Heb. uncertain. thread of gossamer, -a
 Whose trust is a spider's web.
 He leans on his house—it will not stand; He seizes hold of it, but it
 will not hold.
 He stays fresh even in the sun; His shoots spring up in his garden;
 a Meaning of Heb. uncertain. His roots are twined around a heap, They
 take hold of a house of stones. -a
 When he is uprooted from his place, It denies him, [saying,] "I never saw
 you."
 Such is his happy lot; And from the earth others will grow.
 Surely God does not despise the blameless; He gives no support to
 evildoers.
 He will yet fill your mouth with laughter, And your lips with shouts of
 joy.
 Your enemies will be clothed in disgrace; The tent of the wicked will
 vanish.

Chapter 9

Job said in reply:
 Indeed I know that it is so: Man cannot win a suit against God.
 If he insisted on a trial with Him, He would not answer one charge in a
 thousand.
 Wise of heart and mighty in power— Who ever challenged Him and came out
 whole?—

Him who moves mountains without their knowing it, Who overturns them in His anger;
 Who shakes the earth from its place, Till its pillars quake;
 Who commands the sun not to shine; Who seals up the stars;
 Who by Himself spread out the heavens, And trod on the back of the sea;
 Who made the Bear a Meaning of Heb. uncertain. and Orion, Pleiades, and the chambers of the south wind;
 Who performs great deeds which cannot be fathomed, And wondrous things without number.
 He passes me by—I do not see Him; He goes by me, but I do not perceive Him.
 He snatches away—who can stop Him? Who can say to Him, "What are You doing?"
 God does not restrain His anger; Under Him Rahab's b A primeval monster. helpers sink down.
 How then can I answer Him, Or choose my arguments against Him?
 Though I were in the right, I could not speak out, But I would plead for mercy with my judge.
 If I summoned Him and He responded, I do not believe He would lend me His ear.
 For He crushes me c With Targum and Peshitta; or "with a storm." for a hair; -c He wounds me much for no cause.
 He does not let me catch my breath, But sates me with bitterness.
 If a trial of strength—He is the strong one; If a trial in court—who will summon Him for me?
 Though I were innocent, My mouth would condemn me; Though I were blameless, He would prove me crooked.
 I am blameless—I am distraught; I am sick of life.
 It is all one; therefore I say, "He destroys the blameless and the guilty."
 When suddenly a scourge brings death, He mocks as the innocent fail.
 The earth is handed over to the wicked one; He covers the eyes of its judges. If it is not He, then who?
 My days fly swifter than a runner; They flee without seeing happiness; They pass like reed-boats, Like an eagle swooping onto its prey.
 If I say, "I will forget my complaint; Abandon my sorrow d Lit. "face." and be diverted,"
 I remain in dread of all my suffering; I know that You will not acquit me.
 It will be I who am in the wrong; Why then should I waste effort?
 If I washed with soap, Cleansed my hands with lye,
 You would dip me in muck Till my clothes would abhor me.
 He is not a man, like me, that I can answer Him, That we can go to law together.
 No arbiter is between us To lay his hand on us both.
 If He would only take His rod away from me And not let His terror frighten me,
 Then I would speak out without fear of Him; For I know myself not to be so.

Chapter 10

I am disgusted with life; I will give rein to my complaint, Speak in the bitterness of my soul.
 I say to God, "Do not condemn me; Let me know what You charge me with.
 Does it benefit You to defraud, To despise the toil of Your hands, While smiling on the counsel of the wicked?
 Do You have the eyes of flesh? Is Your vision that of mere men?
 Are Your days the days of a mortal, Are Your years the years of a man,
 That You seek my iniquity And search out my sin?

You know that I am not guilty, And that there is none to deliver from Your hand.

"Your hands shaped and fashioned me, Then destroyed every part of me. Consider that You fashioned me like clay; Will You then turn me back into dust?

You poured me out like milk, Congealed me like cheese;

You clothed me with skin and flesh And wove me of bones and sinews;

You bestowed on me life and care; Your providence watched over my spirit.

Yet these things You hid in Your heart; I know that You had this in mind:

To watch me when I sinned And not clear me of my iniquity;

Should I be guilty—the worse for me! And even when innocent, I cannot lift my head; So sated am I with shame, And drenched in my misery.

a Meaning of Heb. uncertain. It is something to be proud of -a to hunt me like a lion, To b Or "make sport of"; cf. Pal. Aram. 'afli. show Yourself wondrous through -b me time and again!

You keep sending fresh witnesses against me, Letting Your vexation with me grow. a Meaning of Heb. uncertain. I serve my term and am my own replacement. -a

"Why did You let me come out of the womb? Better had I expired before any eye saw me,

Had I been as though I never was, Had I been carried from the womb to the grave.

My days are few, so desist! Leave me alone, let me be diverted a while

Before I depart—never to return— For the land of deepest gloom;

A land whose light is darkness, All gloom and disarray, Whose light is like darkness."

Chapter 11

Then Zophar the Naamathite said in reply:

Is a multitude of words unanswerable? Must a loquacious person be right?

Your prattle may silence men; You may mock without being rebuked,

And say, "My doctrine is pure, And I have been innocent in Your sight."

But would that God might speak, And talk to you Himself.

He would tell you the secrets of wisdom, a Meaning of Heb. uncertain. For there are many sides to sagacity; And know that God has overlooked for you some of your iniquity. -a

Would you discover the mystery of God? Would you discover the limit of the Almighty?

Higher than heaven—what can you do? Deeper than Sheol—what can you know?

Its measure is longer than the earth And broader than the sea.

a Meaning of Heb. uncertain. Should He pass by, or confine, Or call an assembly, who can stop Him? -a

For He knows deceitful men; When He sees iniquity, does He not discern it?

a Meaning of Heb. uncertain. A hollow man will get understanding, When a wild ass is born a man. -a

But if you direct your mind, And spread forth your hands toward Him—

If there is iniquity with you, remove it, And do not let injustice reside in your tent—

Then, free of blemish, you will hold your head high, And, b Heb. muṣāq;

other Heb. editions muṣṣaq, "you will be firm." when in straits, -b be unafraid.

You will then put your misery out of mind, Consider it as water that has flowed past.

a Meaning of Heb. uncertain. Life will be brighter than noon; -a You will shine, you will be like the morning.

You will be secure, for there is hope, a Meaning of Heb. uncertain. And, entrenched, -a you will rest secure;

You will lie down undisturbed; The great will court your favor.

But the eyes of the wicked pine away; Escape is cut off from them; They have only their last breath to look forward to.

Chapter 12

Then Job said in reply:

Indeed, you are the [voice of] the people, And wisdom will die with you. But I, like you, have a mind, And am not less than you. Who does not know such things?

I have become a laughingstock to my friend— "One who calls to God and is answered, Blamelessly innocent"—a laughingstock.

a Meaning of Heb. uncertain. In the thought of the complacent there is contempt for calamity; It is ready for those whose foot slips. - a Meaning of Heb. uncertain.

Robbers live untroubled in their tents, And those who provoke God are secure, a Meaning of Heb. uncertain. Those whom God's hands have produced. -a

But ask the beasts, and they will teach you; The birds of the sky, they will tell you,

Or speak to the earth, it will teach you; The fish of the sea, they will inform you.

Who among all these does not know That the hand of the LORD has done this?

In His hand is every living soul And the breath of all mankind.

Truly, the ear tests arguments As the palate tastes foods.

Is wisdom in the aged And understanding in the long-lived?

With Him are wisdom and courage; His are counsel and understanding.

Whatever He tears down cannot be rebuilt; Whomever He imprisons cannot be set free.

When He holds back the waters, they dry up; When He lets them loose, they tear up the land.

With Him are strength and resourcefulness; Erring and causing to err are from Him.

He makes counselors go about naked b A sign of madness. And causes judges to go mad.

He undoes the belts of kings, And fastens loincloths on them.

He makes priests go about naked, b A sign of madness. And leads temple-servants c Cf. Ugaritic ytnm, a class of temple servants; others "the mighty." astray.

He deprives trusty men of speech, And takes away the reason of elders.

He pours disgrace upon great men, And loosens the belt of the mighty.

He draws mysteries out of the darkness, And brings obscurities to light.

He exalts nations, then destroys them; He expands nations, then leads them away.

He deranges the leaders of the people, And makes them wander in a trackless waste.

They grope without light in the darkness; He makes them wander as if drunk.

Chapter 13

My eye has seen all this; My ear has heard and understood it.

What you know, I know also; I am not less than you.

Indeed, I would speak to the Almighty; I insist on arguing with God.

But you invent lies; All of you are quacks.

If you would only keep quiet It would be considered wisdom on your part.

Hear now my arguments, Listen to my pleading.

Will you speak unjustly on God's behalf? Will you speak deceitfully for Him?

Will you be partial toward Him? Will you plead God's cause?

Will it go well when He examines you? Will you fool Him as one fools men?
He will surely reprove you If in a Lit. "secret." your heart -a you are
partial toward Him.

His threat will terrify you, And His fear will seize you.

Your briefs are empty b Lit. "ashen." platitudes; Your responses are
unsubstantial. c Lit. "clayey."

Keep quiet; I will have my say, Come what may upon me.

How long! I will take my flesh in my teeth; I will take my life in my
hands.

d So with kethib; others with qere "Though He slay me, yet will I trust
in Him." He may well slay me; I may have no hope; -d Yet I will argue my
case before Him.

In this too is my salvation: That no impious man can come into His
presence.

Listen closely to my words; Give ear to my discourse.

See now, I have prepared a case; I know that I will win it.

For who is it that would challenge me? I should then keep silent and
expire.

But two things do not do to me, So that I need not hide from You:

Remove Your hand from me, And let not Your terror frighten me.

Then summon me and I will respond, Or I will speak and You reply to me.

How many are my iniquities and sins? Advise me of my transgression and
sin.

Why do You hide Your face, And treat me like an enemy?

Will You harass a driven leaf, Will You pursue dried-up straw,

That You decree for me bitter things And make me e Lit. "inherit." answer
for -e the iniquities of my youth,

That You put my feet in the stocks And watch all my ways, f Meaning of
Heb. uncertain. Hemming in my footsteps? -f

Man wastes away like a rotten thing, Like a garment eaten by moths.

Chapter 14

Man born of woman is short-lived and sated with trouble.

He blossoms like a flower and withers; He vanishes like a shadow and does
not endure.

Do You fix Your gaze on such a one? Will You go to law with me?

a Meaning of Heb. uncertain. Who can produce a clean thing out of an
unclean one? No one! -a

His days are determined; You know the number of his months; You have set
him limits that he cannot pass.

Turn away from him, that he may be at ease Until, like a hireling, he
finishes out his day.

There is hope for a tree; If it is cut down it will renew itself; Its
shoots will not cease.

If its roots are old in the earth, And its stump dies in the ground,
At the scent of water it will bud And produce branches like a sapling.

But mortals languish and die; Man expires; where is he?

The waters of the sea fail, And the river dries up and is parched.

So man lies down never to rise; He will awake only when the heavens are
no more, Only then be aroused from his sleep.

O that You would hide me in Sheol, Conceal me until Your anger passes,
Set me a fixed time to attend to me.

If a man dies, can he live again? All the time of my service I wait Until
my replacement comes.

You would call and I would answer You; You would set Your heart on Your
handiwork.

Then You would not count my steps, Or keep watch over my sin.

My transgression would be sealed up in a pouch; You would coat over my
iniquity.

Mountains collapse and crumble; Rocks are dislodged from their place.
Water wears away stone; Torrents wash away earth; So you destroy man's
hope,
You overpower him forever and he perishes; You alter his visage and
dispatch him.
His sons attain honor and he does not know it; They are humbled and he is
not aware of it.
He feels only the pain of his flesh, And his spirit mourns in him.

Chapter 15

Eliphaz the Temanite said in reply:
Does a wise man answer with windy opinions, And fill his belly with the
east wind?
Should he argue with useless talk, With words that are of no worth?
You subvert piety And restrain prayer to God.
Your sinfulness dictates your speech, So you choose crafty language.
Your own mouth condemns you—not I; Your lips testify against you.
Were you the first man born? Were you created before the hills?
Have you listened in on the council of God? Have you sole possession of
wisdom?
What do you know that we do not know, Or understand that we do not?
Among us are gray-haired old men, Older by far than your father.
Are God's consolations not enough for you, And His gentle words to you?
How your heart has carried you away, How your eyes a Meaning of Heb.
uncertain. have failed —a you,
That you could vent your anger on God, And let such words out of your
mouth!
What is man that he can be cleared of guilt, One born of woman, that he
be in the right?
He puts no trust in His holy ones; The heavens are not guiltless in His
sight;
What then of one loathsome and foul, Man, who drinks wrongdoing like
water!
I will hold forth; listen to me; What I have seen, I will declare—
That which wise men have transmitted from their fathers, And have not
withheld,
To whom alone the land was given, No stranger passing among them:
The wicked man writhes in torment all his days; Few years are reserved
for the ruthless.
Frightening sounds fill his ears; When he is at ease a robber falls upon
him.
He is never sure he will come back from the dark; A sword stares him in
the face.
He wanders about for bread—where is it? He knows that the day of darkness
has been readied for him.
Troubles terrify him, anxiety overpowers him, Like a king a Meaning of
Heb. uncertain. expecting a siege. —a
For he has raised his arm against God And played the hero against the
Almighty.
He runs at Him defiantly b Lit. "with neck." a Meaning of Heb. uncertain.
With his thickly bossed shield.
His face is covered with fat And his loins with blubber. —a
He dwells in cities doomed to ruin, In houses that shall not be lived in,
That are destined to become heaps of rubble.
He will not be rich; His wealth will not endure; a Meaning of Heb.
uncertain. His produce shall not bend to the earth. —a
He will never get away from the darkness; Flames will sear his shoots; a
Meaning of Heb. uncertain. He will pass away by the breath of His mouth.

He will not be trusted; He will be misled by falsehood, And falsehood will be his recompense. a
 He will wither before his time, His boughs never having flourished.
 He will drop his unripe grapes like a vine; He will shed his blossoms like an olive tree.
 For the company of the impious is desolate; Fire consumes the tents of the briber;
 For they have conceived mischief, given birth to evil, And their womb has produced deceit.

Chapter 16

Job said in reply:
 I have often heard such things; You are all mischievous comforters.
 Have windy words no limit? What afflicts you that you speak on?
 I would also talk like you If you were in my place; I would barrage you with words, I would wag my head over you.
 I would encourage you with words, a Lit. "my mouth." My moving lips would bring relief.
 If I speak, my pain will not be relieved, And if I do not—what have I lost?
 Now He has truly worn me out; You have destroyed my whole community.
 You have shriveled me; My gauntness serves as a witness, And testifies against me.
 In His anger He tears and persecutes me; He gnashes His teeth at me; My foe stabs me with his eyes.
 They open wide their mouths at me; Reviling me, they strike my cheeks; They inflame themselves against me.
 God hands me over to an evil man, Thrusts me into the clutches of the wicked.
 I had been untroubled, and He broke me in pieces; He took me by the scruff and shattered me; He set me up as His target;
 His bowmen surrounded me; He pierced my kidneys; He showed no mercy; He spilled my bile onto the ground.
 He breached me, breach after breach; He rushed at me like a warrior.
 I sewed sackcloth over my skin; I b Lit. "made my horn enter into." buried my glory -b in the dust.
 My face is red with weeping; Darkness covers my eyes
 c Or "Though I did no injustice, / And my prayer was pure." For no injustice on my part And for the purity of my prayer! -c
 Earth, do not cover my blood; Let there be no resting place for my outcry!
 Surely now my witness is in heaven; He who can testify for me is on high.
 O my advocates, my fellows, Before God my eyes shed tears;
 Let Him arbitrate between a man and God As between a man and his fellow.
 For a few more years will pass, And I shall go the way of no return.

Chapter 17

My spirit is crushed, my days run out; The graveyard waits for me.
 Surely mocking men keep me company, And with their provocations I close my eyes.
 Come now, stand surety for me! Who will give his hand on my behalf?
 You have hidden understanding from their minds; Therefore You must not exalt [them].
 He informs on his friends for a share [of their property], And his children's eyes pine away.
 He made me a byword among people; I have become like Tophet a That consumed children; cf. Jer. 7.31. of old.
 My eyes fail from vexation; All shapes seem to me like shadows.

The upright are amazed at this; The pure are aroused against the impious.
The righteous man holds to his way; He whose hands are clean grows stronger.

But all of you, come back now; I shall not find a wise man among you.
My days are done, my tendons severed, The strings of my heart.

They say that night is day, That light is here—in the face of darkness.
If I must look forward to Sheol as my home, And make my bed in the dark place,

Say to the Pit, "You are my father," To the maggots, "Mother," "Sister"—
Where, then, is my hope? Who can see hope for me?

Will it descend to Sheol? Shall we go down together to the dust?

Chapter 18

Then Bildad the Shuhite said in reply:

How long? Put an end to talk! Consider, and then we shall speak.

Why are we thought of as brutes, Regarded by you as stupid?

You who tear yourself to pieces in anger— Will a Lit. "the earth be abandoned." earth's order be disrupted —a for your sake? Will rocks be dislodged from their place?

Indeed, the light of the wicked fails; The flame of his fire does not shine.

The light in his tent darkens; His lamp fails him.

His iniquitous strides are hobbled; His schemes overthrow him.

He is led by his feet into the net; He walks onto the toils.

The trap seizes his heel; The noose tightens on him.

The rope for him lies hidden on the ground; His snare, on the path.

Terrors assault him on all sides And send his feet flying.

His progeny hunger; Disaster awaits his wife. b Lit. "rib" (cf. Gen. 2.22); or "stumbling."

The tendons under his skin are consumed; Death's first-born consumes his tendons.

He is torn from the safety of his tent; Terror marches him to the king. c Viz., of the netherworld.

It lodges in his desolate tent; Sulfur is strewn upon his home.

His roots below dry up, And above, his branches wither.

All mention of him vanishes from the earth; He has no name abroad.

He is thrust from light to darkness, Driven from the world.

He has no seed or breed among his people, No survivor where he once lived.

Generations to come will be appalled at his fate, As the previous ones are seized with horror.

"These were the haunts of the wicked; Here was the place of him who knew not God."

Chapter 19

Job said in reply:

How long will you grieve my spirit, And crush me with words?

a Lit. "Ten times." Time and again —a you humiliate me, And are not ashamed to abuse me.

If indeed I have erred, My error remains with me.

Though you are overbearing toward me, Reproaching me with my disgrace,
Yet know that God has wronged me; He has thrown up siege works around me.

I cry, "Violence!" but am not answered; I shout, but can get no justice.

He has barred my way; I cannot pass; He has laid darkness upon my path.

He has stripped me of my glory, Removed the crown from my head.

He tears down every part of me; I perish; He uproots my hope like a tree.

He kindles His anger against me; He regards me as one of His foes.

His troops advance together; They build their road toward me And encamp around my tent.

He alienated my kin from me; My acquaintances disown me.

My relatives are gone; My friends have forgotten me.

My dependents and maidservants regard me as a stranger; I am an outsider to them.

I summon my servant but he does not respond; I must myself entreat him.

My odor is repulsive to my wife; I am loathsome to my children.

Even youngsters disdain me; When I rise, they speak against me.

All my bosom friends detest me; Those I love have turned against me.

My bones stick to my skin and flesh; I escape with the skin of my teeth.

Pity me, pity me! You are my friends; For the hand of God has struck me!

Why do you pursue me like God, b Lit. "You are not satisfied with my flesh." Maligning me insatiably? -b

O that my words were written down; Would they were inscribed in a record, Incised on a rock forever With iron stylus and lead!

But I know that my Vindicator lives; In the end He will testify on earth-

This, after my skin will have been peeled off. But I would behold God while still in my flesh,

I myself, not another, would behold Him; Would see with my own eyes: My heart c Lit. "kidneys." pines within me.

You say, "How do we persecute him? The root of the matter is in him." d With many mss. and versions; printed editions, "me."

Be in fear of the sword, For [your] fury is iniquity worthy of the sword; Know there is a judgment!

Chapter 20

Zophar the Naamathite said in reply:

In truth, my thoughts urge me to answer (It is because of my feelings When I hear reproof that insults me); A spirit out of my understanding makes me reply:

Do you not know this, that from time immemorial, Since man was set on earth,

The joy of the wicked has been brief, The happiness of the impious, fleeting?

Though he grows as high as the sky, His head reaching the clouds,

He perishes forever, like his dung; Those who saw him will say, "Where is he?"

He flies away like a dream and cannot be found; He is banished like a night vision.

Eyes that glimpsed him do so no more; They cannot see him in his place any longer.

His sons ingratiate themselves with the poor; His own hands must give back his wealth.

His bones, still full of vigor, Lie down in the dust with him.

Though evil is sweet to his taste, And he conceals it under his tongue;

Though he saves it, does not let it go, Holds it inside his mouth,

His food in his bowels turns Into asps' venom within him.

The riches he swallows he vomits; God empties it out of his stomach.

He sucks the poison of asps; The tongue of the viper kills him.

Let him not enjoy the streams, The rivers of honey, the brooks of cream.

He will give back the goods unswallowed; The value of the riches, undigested.

Because he crushed and tortured the poor, He will not build up the house he took by force.

He will not see his children tranquil; He will not preserve one of his dear ones. a For this meaning of bet'en and hamud, cf. Hos. 9.16.

With no survivor to enjoy it, His fortune will not prosper.

When he has all he wants, trouble will come; Misfortunes of all kinds will batter him.
Let that fill his belly; Let Him loose His burning anger at him, And rain down His weapons upon him.
Fleeing from iron arrows, He is shot through from a bow of bronze.
Brandished and run through his body, The blade, through his gall, Strikes terror into him.
Utter darkness waits for his treasured ones; A fire fanned by no man will consume him; Who survives in his tent will be crushed.
Heaven will expose his iniquity; Earth will rise up against him.
His household will be cast forth by a flood, Spilled out on the day of His wrath.
This is the wicked man's portion from God, The lot God has ordained for him.

Chapter 21

Job said in reply:
Listen well to what I say, And let that be your consolation.
Bear with me while I speak, And after I have spoken, you may mock.
Is my complaint directed toward a man? Why should I not lose my patience?
Look at me and be appalled, And clap your hand to your mouth.
When I think of it I am terrified; My body is seized with shuddering.
Why do the wicked live on, Prosper and grow wealthy?
Their children are with them always, And they see their children's children.
Their homes are secure, without fear; They do not feel the rod of God.
Their bull breeds and does not fail; Their cow calves and never miscarries;
They let their infants run loose like sheep, And their children skip about.
They sing to the music of timbrel and lute, And revel to the tune of the pipe;
They spend their days in happiness, And go down to Sheol in peace.
They say to God, "Leave us alone, We do not want to learn Your ways;
What is Shaddai that we should serve Him? What will we gain by praying to Him?"
Their happiness is not their own doing. (The thoughts of the wicked are beyond me!)

How seldom does the lamp of the wicked fail, Does the calamity they deserve befall them, Does He apportion [their] lot in anger!
Let them become like straw in the wind, Like chaff carried off by a storm.
[You say,] "God is reserving his punishment for his sons"; Let it be paid back to him that he may feel it,
Let his eyes see his ruin, And let him drink the wrath of Shaddai!
For what does he care about the fate of his family, When his number of months runs out?
Can God be instructed in knowledge, He who judges from such heights?
One man dies in robust health, All tranquil and untroubled;
His pails are full of milk; The marrow of his bones is juicy.
Another dies embittered, Never having tasted happiness.
They both lie in the dust And are covered with worms.
Oh, I know your thoughts, And the tactics you will devise against me.
You will say, "Where is the house of the great man— And where the tent in which the wicked dwelled?"
You must have consulted the wayfarers; You cannot deny their evidence.
For the evil man is spared on the day of calamity, On the day when wrath is led forth.

Who will upbraid him to his face? Who will requite him for what he has done?

He is brought to the grave, While a watch is kept at his tomb.
The clods of the wadi are sweet to him, Everyone follows behind him,
Innumerable are those who precede him.

Why then do you offer me empty consolation? Of your replies only the perfidy remains.

Chapter 22

Eliphaz the Temanite said in reply:

Can a man be of use to God, A wise man benefit Him?

Does Shaddai gain if you are righteous? Does He profit if your conduct is blameless?

Is it because of your piety that He arraigns you, And enters into judgment with you?

You know that your wickedness is great, And that your iniquities have no limit.

You exact pledges from your fellows without reason, And leave them naked, stripped of their clothes;

You do not give the thirsty water to drink; You deny bread to the hungry.
The land belongs to the strong; The privileged occupy it.

You have sent away widows empty-handed; The strength of the fatherless is broken.

Therefore snares are all around you, And sudden terrors frighten you,
Or darkness, so you cannot see; A flood of waters covers you.

God is in the heavenly heights; See the highest stars, how lofty!

You say, "What can God know? Can He govern through the dense cloud?

The clouds screen Him so He cannot see As He moves about the circuit of heaven."

Have you observed the immemorial path That evil men have trodden;

How they were shriveled up before their time And their foundation poured out like a river?

They said to God, "Leave us alone; What can Shaddai do about it?"

But it was He who filled their houses with good things. (The thoughts of the wicked are beyond me!)

The righteous, seeing it, a Referring to v. 16. rejoiced; The innocent laughed with scorn.

Surely their substance was destroyed, And their remnant consumed by fire.

Be close to Him and wholehearted; Good things will come to you thereby.

Accept instruction from His mouth; Lay up His words in your heart.

If you return to Shaddai you will be restored, If you banish iniquity from your tent;

If you regard treasure as dirt, Ophir-gold as stones of the wadi,

And Shaddai be your treasure and precious silver for you,

When you seek the favor of Shaddai, And lift up your face to God,

You will pray to Him, and He will listen to you, And you will pay your vows.

You will decree and it will be fulfilled, And light will shine upon your affairs.

When others sink low, you will say it is pride; For He saves the humble.

He will deliver the guilty; He will be delivered through the cleanness of your hands.

Chapter 23

Job said in reply:

Today again my complaint is bitter; a Lit. "My hand is heavy." My strength is spent -a on account of my groaning.

Would that I knew how to reach Him, How to get to His dwelling-place.

I would set out my case before Him And fill my mouth with arguments.
 I would learn what answers He had for me And know how He would reply to me.
 Would He contend with me overbearingly? Surely He would not accuse me!
 There the upright would be cleared by Him, And I would escape forever from my judge.
 But if I go East—He is not there; West—I still do not perceive Him;
 North—since He is concealed, I do not behold Him; South—He is hidden, and I cannot see Him.
 But He knows the way I take; Would He assay me, I should emerge pure as gold.
 I have followed in His tracks, Kept His way without swerving,
 I have not deviated from what His lips commanded; I have treasured His words more than my daily bread.
 He is one; who can dissuade Him? Whatever He desires, He does.
 For He will bring my term to an end, But He has many more such at His disposal.
 Therefore I am terrified at His presence; When I consider, I dread Him.
 God has made me fainthearted; Shaddai has terrified me.
 Yet I am not cut off by the darkness; He has concealed the thick gloom from me.

Chapter 24

Why are times for judgment not reserved by Shaddai? Even those close to Him cannot foresee His actions. a Lit. "days."
 People remove boundary-stones; They carry off flocks and pasture them;
 They lead away the donkeys of the fatherless, And seize the widow's bull as a pledge;
 They chase the needy off the roads; All the poor of the land are forced into hiding.
 Like the wild asses of the wilderness, They go about their tasks, seeking food;
 The wilderness provides each with food for his lads;
 They harvest fodder in the field, And glean the late grapes in the vineyards of the wicked.
 They pass the night naked for lack of clothing, They have no covering against the cold;
 They are drenched by the mountain rains, And huddle against the rock for lack of shelter.
 b This verse belongs to the description of the wicked in vv. 2-4a. They snatch the fatherless infant from the breast, And seize the child of the poor as a pledge.
 They go about naked for lack of clothing, And, hungry, carry sheaves;
 Between rows [of olive trees] they make oil, And, thirsty, they tread the winepresses.
 Men groan in the city; The souls of the dying cry out; Yet God does not regard it as a reproach.
 They are rebels against the light; They are strangers to its ways, And do not stay in its path.
 The murderer arises c Cf. Mishnaic Heb. 'or, Aramaic 'orta, "evening"; others "with the light." in the evening -c To kill the poor and needy, And at night he acts the thief.
 The eyes of the adulterer watch for twilight, Thinking, "No one will glimpse me then." He masks his face.
 In the dark they break into houses; By day they shut themselves in; They do not know the light.
 For all of them morning is darkness; It is then that they discern the terror of darkness.
 d From here to the end of the chapter the translation is largely conjectural. May they be flotsam on the face of the water; May their

portion in the land be cursed; May none turn aside by way of their vineyards.
May drought and heat snatch away their snow waters, And Sheol, those who have sinned.
May the womb forget him; May he be sweet to the worms; May he be no longer remembered; May wrongdoers be broken like a tree.
May he consort with a barren woman who bears no child, Leave his widow deprived of good.
Though he has the strength to seize bulls, May he live with no assurance of survival.
Yet [God] gives him the security on which he relies, And keeps watch over his affairs.
Exalted for a while, let them be gone; Be brought low, and shrivel like mallows, And wither like the heads of grain.
Surely no one can confute me, Or prove that I am wrong.

Chapter 25

Bildad the Shuhite said in reply:
Dominion and dread are His; He imposes peace in His heights.
Can His troops be numbered? On whom does His light not shine?
How can man be in the right before God? How can one born of woman be cleared of guilt?
Even the moon is not bright, And the stars are not pure in His sight.
How much less man, a worm, The son-of-man, a maggot.

Chapter 26

Then Job said in reply:
You would help without having the strength; You would deliver with arms that have no power.
Without having the wisdom, you offer advice And freely give your counsel.
To whom have you addressed words? Whose breath issued from you?
The shades tremble Beneath the waters and their denizens.
Sheol is naked before Him; Abaddon has no cover.
He it is who stretched out Zaphon a Used for heaven; cf. Isa. 14.13; Ps. 48.3. over chaos, Who suspended earth over emptiness.
He wrapped up the waters in His clouds; Yet no cloud burst under their weight.
b Meaning of Heb. uncertain. He shuts off the view of His throne, Spreading His cloud over it. -b
He drew a boundary on the surface of the waters, At the extreme where light and darkness meet.
The pillars of heaven tremble, Astounded at His blast.
By His power He stilled the sea; By His skill He struck down Rahab.
By His wind the heavens were calmed; His hand pierced the c Cf. Isa. 27.1. Elusive Serpent. -c
These are but glimpses of His rule, The mere whisper that we perceive of Him; Who can absorb the thunder of His mighty deeds?

Chapter 27

Job again took up his theme and said:
By God who has deprived me of justice! By Shaddai who has embittered my life!
As long as there is life in me, And God's breath is in my nostrils,
My lips will speak no wrong, Nor my tongue utter deceit.
Far be it from me to say you are right; Until I die I will maintain my integrity.

I persist in my righteousness and will not yield; a Meaning of Heb.
 uncertain. I shall be free of reproach -a as long as I live.
 May my enemy be as the wicked; My assailant, as the wrongdoer.
 For what hope has the impious man when he is cut down, When God takes
 away his life?
 Will God hear his cry When trouble comes upon him,
 When he seeks the favor of Shaddai, Calls upon God at all times?
 I will teach you what is in God's power, And what is with Shaddai I will
 not conceal.
 All of you have seen it, So why talk nonsense?
 This is the evil man's portion from God, The lot that the ruthless
 receive from Shaddai:
 Should he have many sons—they are marked for the sword; His descendants
 will never have their fill of bread;
 Those who survive him will be buried in a plague, And their widows will
 not weep;
 Should he pile up silver like dust, Lay up clothing like dirt—
 He may lay it up, but the righteous will wear it, And the innocent will
 share the silver.
 The house he built is like a bird's nest, Like the booth a watchman
 makes.
 He lies down, a rich man, with [his wealth] intact; When he opens his
 eyes it is gone.
 Terror overtakes him like a flood; A storm wind makes off with him by
 night.
 The east wind carries him far away, and he is gone; It sweeps him from
 his place.
 Then it hurls itself at him without mercy; He tries to escape from its
 force.
 It claps its hands at him, And whistles at him from its place.

Chapter 28

There is a mine for silver, And a place where gold is refined.
 Iron is taken out of the earth, And copper smelted from rock.
 He sets bounds for darkness; To every limit man probes, To rocks in
 deepest darkness.
 a Meaning of Heb. uncertain. They open up a shaft far from where men
 live, [In places] forgotten by wayfarers, Destitute of men, far removed.
 -a
 Earth, out of which food grows, Is changed below as if into fire.
 Its rocks are a source of sapphires; It contains gold dust too.
 No bird of prey knows the path to it; The falcon's eye has not gazed upon
 it.
 The proud beasts have not reached it; The lion has not crossed it.
 Man sets his hand against the flinty rock And overturns mountains by the
 roots.
 He carves out channels through rock; His eyes behold every precious
 thing.
 He dams up the sources of the streams So that hidden things may be
 brought to light.
 But where can wisdom be found; Where is the source of understanding?
 No man can set a value on it; It cannot be found in the land of the
 living.
 The deep says, "It is not in me"; The sea says, "I do not have it."
 It cannot be bartered for gold; Silver cannot be paid out as its price.
 The finest gold of Ophir cannot be weighed against it, Nor precious onyx,
 nor sapphire.
 Gold or glass cannot match its value, Nor vessels of fine gold be
 exchanged for it.

Coral and crystal cannot be mentioned with it; A pouch of wisdom is better than rubies.
 Topaz from Nubia cannot match its value; Pure gold cannot be weighed against it.
 But whence does wisdom come? Where is the source of understanding?
 It is hidden from the eyes of all living, Concealed from the fowl of heaven.
 Abaddon and Death say, "We have only a report of it."
 God understands the way to it; He knows its source;
 For He sees to the ends of the earth, Observes all that is beneath the heavens.
 When He fixed the weight of the winds, Set the measure of the waters;
 When He made a rule for the rain And a course for the thunderstorms,
 Then He saw it and gauged it; He measured it and probed it.
 He said to man, "See! Fear of the Lord is wisdom; To shun evil is understanding."

Chapter 29

Job again took up his theme and said:
 O that I were as in months gone by, In the days when God watched over me,
 When His lamp shone over my head, When I walked in the dark by its light,
 When I was in my prime, When God's company graced my tent,
 When Shaddai was still with me, When my lads surrounded me,
 When my feet were bathed in cream, And rocks poured out streams of oil for me.
 When I passed through the city gates To take my seat in the square,
 Young men saw me and hid, Elders rose and stood;
 Nobles held back their words; They clapped their hands to their mouths.
 The voices of princes were hushed; Their tongues stuck to their palates.
 The ear that heard me acclaimed me; The eye that saw, commended me.
 For I saved the poor man who cried out, The orphan who had none to help him.
 I received the blessing of the lost; I gladdened the heart of the widow.
 I clothed myself in righteousness and it robed me; Justice was my cloak and turban.
 I was eyes to the blind And feet to the lame.
 I was a father to the needy, And I looked into the case of the stranger.
 I broke the jaws of the wrongdoer, And I wrested prey from his teeth.
 I thought I would end my days with my family, a Lit. "nest." And b Others "multiply days like sand." be as long-lived as the phoenix, -b
 My roots reaching water, And dew lying on my branches;
 My vigor refreshed, My bow ever new in my hand.
 Men would listen to me expectantly, And wait for my counsel.
 After I spoke they had nothing to say; My words were as drops [of dew] upon them.
 They waited for me as for rain, For the late rain, their mouths open wide.
 When I smiled at them, they would not believe it; They never expected c
 Taking yappilun as from pll; cf. Gen. 48.11. a sign of my favor.
 I decided their course and presided over them; I lived like a king among his troops, Like one who consoles mourners.

Chapter 30

But now those younger than I deride me, [Men] whose fathers I would have disdained to put among my sheep dogs.
 Of what use to me is the strength of their hands? All their vigor a
 Meaning of Heb. uncertain. is gone.

Wasted from want and starvation, They flee to a parched land, To the
 gloom of desolate wasteland.
 They pluck saltwort and wormwood; The roots of broom are their food.
 Driven out a Meaning of Heb. uncertain. from society, -a They are cried
 at like a thief.
 They live in the gullies of wadis, In holes in the ground, and in rocks,
 Braying among the bushes, Huddling among the nettles,
 Scoundrels, nobodies, Stricken from the earth.
 Now I am the butt of their gibes; I have become a byword to them.
 They abhor me; they keep their distance from me; They do not withhold
 spittle from my face.
 Because God b Lit. "He." has disarmed c Lit. "loosened my [bow] string."
 and humbled me, They have thrown off restraint in my presence.
 Mere striplings assail me at my right hand: They put me to flight; They
 build their roads for my ruin.
 They tear up my path; They promote my fall, Although it does them no
 good.
 They come as through a wide breach; They roll in a Meaning of Heb.
 uncertain. like raging billows. -a
 Terror tumbles upon me; It sweeps away my honor like the wind; My dignity
 d Heb. yeshu'athi taken as related to shoa', "noble." vanishes like a
 cloud.
 So now my life runs out; Days of misery have taken hold of me.
 By night my bones feel gnawed; My sinews never rest.
 a Meaning of Heb. uncertain. With great effort I change clothing; The
 neck of my tunic fits my waist. -a
 He regarded me as clay, I have become like dust and ashes.
 I cry out to You, but You do not answer me; I wait, but You do [not]
 consider me.
 You have become cruel to me; With Your powerful hand You harass me.
 You lift me up and mount me on the wind; You make my courage melt.
 I know You will bring me to death, The house assigned for all the living.
 a Meaning of Heb. uncertain. Surely He would not strike at a ruin If, in
 calamity, one cried out to Him. -a
 Did I not weep for the unfortunate? Did I not grieve for the needy?
 I looked forward to good fortune, but evil came; I hoped for light, but
 darkness came.
 My bowels are in turmoil without respite; Days of misery confront me.
 I walk about in sunless gloom; I rise in the assembly and cry out.
 I have become a brother to jackals, A companion to ostriches.
 My skin, blackened, is peeling off me; My bones are charred by the heat.
 So my lyre is given over to mourning, My pipe, to accompany weepers.

Chapter 31

I have covenanted with my eyes Not to gaze on a maiden.
 What fate is decreed by God above? What lot, by Shaddai in the heights?
 Calamity is surely for the iniquitous; Misfortune, for the worker of
 mischief.
 Surely He observes my ways, Takes account of my every step.
 Have I walked with worthless men, Or my feet hurried to deceit?
 Let Him weigh me on the scale of righteousness; Let God ascertain my
 integrity.
 If my feet have strayed from their course, My heart followed after my
 eyes, And a stain sullied my hands,
 May I sow, but another reap, May the growth of my field be uprooted!
 If my heart was ravished by the wife of my neighbor, And I lay in wait at
 his door,
 May my wife grind for another, May others kneel over her!
 For that would have been debauchery, A criminal offense,

A fire burning down to Abaddon, Consuming the roots of all my increase.
 Did I ever brush aside the case of my servants, man or maid, When they
 made a complaint against me?
 What then should I do when God arises; When He calls me to account, what
 should I answer Him?
 Did not He who made me in my mother's belly make him? Did not One form us
 both in the womb?
 Did I deny the poor their needs, Or let a a Lit. "the eyes of a." widow
 pine away,
 By eating my food alone, The fatherless not eating of it also?
 Why, from my youth he grew up with me as though I were his father; Since
 I left my mother's womb I was her b Viz., the widow's. guide.
 I never saw an unclad wretch, A needy man without clothing,
 Whose loins did not bless me As he warmed himself with the shearings of
 my sheep.
 If I raised my hand against the fatherless, Looking to my supporters in
 the gate,
 May my arm drop off my shoulder; My forearm break off c Lit. "from its
 shaft," i.e., the humerus. at the elbow. -c
 For I am in dread of God-sent calamity; I cannot bear His threat.
 Did I put my reliance on gold, Or regard fine gold as my bulwark?
 Did I rejoice in my great wealth, In having attained plenty?
 If ever I saw the light shining, The moon on its course in full glory,
 And I secretly succumbed, And my hand touched my mouth in a kiss,
 That, too, would have been a criminal offense, For I would have denied
 God above.
 Did I rejoice over my enemy's misfortune? Did I thrill because evil
 befell him?
 I never let my mouth d Lit. "palate." sin By wishing his death in a
 curse.
 (Indeed, the men of my clan said, "We would consume his flesh
 insatiably!")
 No sojourner spent the night in the open; I opened my doors to the road.
 Did I hide my transgressions like Adam, Bury my wrongdoing in my bosom,
 That I should [now] fear the great multitude, And am shattered by the
 contempt of families, So that I keep silent and do not step outdoors?
 O that I had someone to give me a hearing; O that Shaddai would reply to
 my writ, Or my accuser draw up a true bill!
 I would carry it on my shoulder; Tie it around me for a wreath.
 I would give him an account of my steps, Offer it as to a commander.
 If my land cries out against me, Its furrows weep together;
 If I have eaten its produce without payment, And made its [rightful]
 owners despair,
 May nettles grow there instead of wheat; Instead of barley, stinkweed!
 The words of Job are at an end.

Chapter 32

These three men ceased replying to Job, for he considered himself right.
 Then Elihu son of Barachel the Buzite, of the family of Ram, was angry—
 angry at Job because he thought himself right against God.
 He was angry as well at his three friends, because they found no reply,
 but merely condemned Job.
 Elihu waited out Job's speech, for they were all older than he.
 But when Elihu saw that the three men had nothing to reply, he was angry.
 Then Elihu son of Barachel the Buzite said in reply: I have but few
 years, while you are old; Therefore I was too awestruck and fearful To
 hold forth among you.
 I thought, "Let age speak; Let advanced years declare wise things."

But truly it is the spirit in men, The breath of Shaddai, that gives them understanding.
 It is not the aged who are wise, The elders, who understand how to judge.
 Therefore I say, "Listen to me; I too would hold forth."
 Here I have waited out your speeches, I have given ear to your insights,
 While you probed the issues;
 But as I attended to you, I saw that none of you could argue with Job, Or
 offer replies to his statements.
 I fear you will say, "We have found the wise course; God will defeat him,
 not man."
 He did not set out his case against me, Nor shall I use your reasons to
 reply to him.
 They have been broken and can no longer reply; Words fail them.
 I have waited till they stopped speaking, Till they ended and no longer
 replied.
 Now I also would have my say; I too would like to hold forth,
 For I am full of words; The wind in my belly presses me.
 My belly is like wine not yet opened, Like jugs of new wine ready to
 burst.
 Let me speak, then, and get relief; Let me open my lips and reply.
 I would not show regard for any man, Or temper my speech for anyone's
 sake;
 For I do not know how to temper my speech— My Maker would soon carry me
 off!

Chapter 33

But now, Job, listen to my words, Give ear to all that I say.
 Now I open my lips; My tongue forms words in my mouth.
 My words bespeak the uprightness of my heart; My lips utter insight
 honestly.
 The spirit of God formed me; The breath of Shaddai sustains me.
 If you can, answer me; Argue against me, take your stand.
 You and I are the same before God; I too was nipped from clay.
 You are not overwhelmed by fear of me; My pressure does not weigh heavily
 on you.
 Indeed, you have stated in my hearing, I heard the words spoken,
 "I am guiltless, free from transgression; I am innocent, without
 iniquity.
 But He finds reasons to oppose me, Considers me His enemy.
 He puts my feet in stocks, Watches all my ways."
 In this you are not right; I will answer you: God is greater than any
 man.
 Why do you complain against Him That He does not reply to any of man's
 charges?
 For God speaks a Lit. "once...twice." time and again —a — Though man does
 not perceive it—
 In a dream, a night vision, When deep sleep falls on men, While they
 slumber on their beds.
 Then He opens men's understanding, And by disciplining them leaves His
 signature
 To turn man away from an action, To suppress pride in man.
 He spares him from the Pit, His person, from perishing by the sword.
 He is reproved by pains on his bed, And the trembling in his bones is
 constant.
 He detests food; Fine food [is repulsive] to him.
 His flesh wastes away till it cannot be seen, And his bones are rubbed
 away till they are invisible.
 He comes close to the Pit, His life [verges] on death.

If he has a representative, One advocate against a thousand To declare
the man's uprightness,
Then He has mercy on him and decrees, "Redeem him from descending to the
Pit, For I have obtained his ransom;
Let his flesh be healthier b Meaning of Heb. uncertain. than in his
youth; Let him return to his younger days."
He prays to God and is accepted by Him; He enters His presence with
shouts of joy, For He requites a man for his righteousness.
He c I.e., the contrite man. declares b Meaning of Heb. uncertain. to
men, "I have sinned; I have perverted what was right; But I was not paid
back for it."
He redeemed d Or with kethib, "me...I." him from passing into the Pit; He -
d will enjoy the light.
Truly, God does all these things Two or three times to a man,
To bring him back from the Pit, That he may bask in the light of life.
Pay heed, Job, and hear me; Be still, and I will speak;
If you have what to say, answer me; Speak, for I am eager to vindicate
you.
But if not, you listen to me; Be still, and I will teach you wisdom.

Chapter 34

Elihu said in reply:
Listen, O wise men, to my words; You who have knowledge, give ear to me.
For the ear tests arguments As the palate tastes food.
Let us decide for ourselves what is just; Let us know among ourselves
what is good.
For Job has said, "I am right; God has deprived me of justice.
I declare the judgment against me false; My arrow-wound is deadly, though
I am free from transgression."
What man is like Job, Who drinks mockery like water;
Who makes common cause with evildoers, And goes with wicked men?
For he says, "Man gains nothing When he is in God's favor."
Therefore, men of understanding, listen to me; Wickedness be far from
God, Wrongdoing, from Shaddai!
For He pays a man according to his actions, And provides for him
according to his conduct;
For God surely does not act wickedly; Shaddai does not pervert justice.
Who placed the earth in His charge? Who ordered the entire world?
If He but intends it, He can call back His spirit and breath;
All flesh would at once expire, And mankind return to dust.
If you would understand, listen to this; Give ear to what I say.
Would one who hates justice govern? Would you condemn the Just Mighty
One?
Would you call a king a scoundrel, Great men, wicked?
He is not partial to princes; The noble are not preferred to the
wretched; For all of them are the work of His hands.
Some die suddenly in the middle of the night; People are in turmoil and
pass on; Even great men are removed—not by human hands.
For His eyes are upon a man's ways; He observes his every step.
Neither darkness nor gloom offers A hiding-place for evildoers.
He has no set time for man To appear before God in judgment.
He shatters mighty men without number And sets others in their place.
Truly, He knows their deeds; Night is over, and they are crushed.
He strikes them down with the wicked Where people can see,
Because they have been disloyal to Him And have not understood any of His
ways;
Thus He lets the cry of the poor come before Him; He listens to the cry
of the needy.

When He is silent, who will condemn? If He hides His face, who will see Him, Be it nation or man?

The impious man rules no more, Nor do those who ensnare the people. Has he said to God, "I will bear [my punishment] and offend no more. What I cannot see You teach me. If I have done iniquity, I shall not do so again"?

Should He requite as you see fit? But you have despised [Him]! You must decide, not I; Speak what you know.

Men of understanding say to me, Wise men who hear me,

"Job does not speak with knowledge; His words lack understanding."

Would that Job were tried to the limit For answers which befit sinful men.

He adds to his sin; He increases his transgression among us; He multiplies his statements against God.

Chapter 35

Elihu said in reply:

Do you think it just To say, "I am right against God"?

If you ask how it benefits you, "What have I gained from not sinning?"

I shall give you a reply, You, along with your friends.

Behold the heavens and see; Look at the skies high above you.

If you sin, what do you do to Him? If your transgressions are many, How do you affect Him?

If you are righteous, What do you give Him; What does He receive from your hand?

Your wickedness affects men like yourself; Your righteousness, mortals. Because of contention the oppressed cry out; They shout because of the power of the great.

But none says, "Where is my God, my Maker, Who gives strength in the night;

Who gives us more knowledge than the beasts of the earth, Makes us wiser than the birds of the sky?"

Then they cry out, but He does not respond Because of the arrogance of evil men.

Surely it is false that God does not listen, That Shaddai does not take note of it.

Though you say, "You do not take note of it," The case is before Him; So wait for Him.

a Meaning of Heb. uncertain. But since now it does not seem so, He vents his anger; He does not realize that it may be long drawn out. -a

Hence Job mouths empty words, And piles up words without knowledge.

Chapter 36

Then Elihu spoke once more.

Wait a little and let me hold forth; There is still more to say for God.

I will make my opinions widely known; I will justify my Maker.

In truth, my words are not false; A man of sound opinions is before you.

See, God is mighty; He is not contemptuous; He is mighty in strength and mind.

He does not let the wicked live; He grants justice to the lowly.

He does not withdraw His eyes from the righteous; With kings on thrones He seats them forever, and they are exalted.

If they are bound in shackles And caught in trammels of affliction, He declares to them what they have done, And that their transgressions are excessive;

He opens their understanding by discipline, And orders them back from mischief.

If they will serve obediently, They shall spend their days in happiness,
 Their years in delight.
 But if they are not obedient, They shall perish by the sword, Die for
 lack of understanding.
 But the impious in heart become enraged; They do not cry for help when He
 afflicts them.
 They die in their youth; [Expire] among the depraved.
 He rescues the lowly from their affliction, And opens their understanding
 through distress.
 Indeed, He draws you away from the brink of distress To a broad place
 where there is no constraint; Your table is laid out with rich food.
 You are obsessed with the case of the wicked man, But the justice of the
 case will be upheld.
 Let anger at his affluence not mislead you; Let much bribery not turn you
 aside.
 a Meaning of Heb. uncertain. Will your limitless wealth avail you, -a All
 your powerful efforts?
 Do not long for the night When peoples vanish where they are.
 Beware! Do not turn to mischief; Because of that you have been tried by
 affliction.
 See, God is beyond reach in His power; Who governs like Him?
 Who ever reproached Him for His conduct? Who ever said, "You have done
 wrong"?
 Remember, then, to magnify His work, Of which men have sung,
 Which all men have beheld, Men have seen, from a distance.
 See, God is greater than we can know; The number of His years cannot be
 counted.
 He forms the droplets of water, Which cluster into rain, from His mist.
 The skies rain; They pour down on all mankind.
 Can one, indeed, contemplate the expanse of clouds, The thunderings from
 His pavilion?
 See, He spreads His lightning over it; It fills the bed of the sea.
 By these things He controls peoples; He gives food in abundance.
 Lightning fills His hands; He orders it to hit the mark.
 Its noise tells of Him. a Meaning of Heb. uncertain. The kindling of
 anger against iniquity. -a

Chapter 37

Because of this, too, my heart quakes, And leaps from its place.
 Just listen to the noise of His rumbling, To the sound that comes out of
 His mouth.
 He lets it loose beneath the entire heavens- His lightning, to the ends
 of the earth.
 After it, He lets out a roar; He thunders in His majestic voice. No one
 can find a trace of it by the time His voice is heard.
 God thunders marvelously with His voice; He works wonders that we cannot
 understand.
 He commands the snow, "Fall to the ground!" And the downpour of rain, His
 mighty downpour of rain,
 Is as a sign on every man's hand, That all men may know His doings.
 Then the beast enters its lair, And remains in its den.
 The storm wind comes from its chamber, And the cold from the
 constellations.
 By the breath of God ice is formed, And the expanse of water becomes
 solid.
 He also loads the clouds with moisture And scatters His lightning-clouds.
 a Meaning of Heb. uncertain. He keeps turning events by His stratagems, -
 a That they might accomplish all that He commands them Throughout the
 inhabited earth,

Causing each of them to happen to His land, Whether as a scourge or as a blessing.
Give ear to this, Job; Stop to consider the marvels of God.
Do you know what charge God lays upon them When His lightning-clouds shine?
Do you know the marvels worked upon the expanse of clouds By Him whose understanding is perfect,
a Meaning of Heb. uncertain. Why your clothes become hot -a When the land is becalmed by the south wind?
Can you help him stretch out the heavens, Firm as a mirror of cast metal?
Inform us, then, what we may say to Him; We cannot argue because [we are in] darkness.
Is anything conveyed to Him when I speak? Can a man say anything when he is confused?
Now, then, one cannot see the sun, Though it be bright in the heavens, Until the wind comes and clears them [of clouds].
By the north wind the golden rays emerge; The splendor about God is awesome.
Shaddai—we cannot attain to Him; He is great in power and justice And abundant in righteousness; He does not torment.
Therefore, men are in awe of Him Whom none of the wise can perceive.

Chapter 38

Then the L ORD replied to Job out of the tempest and said:
Who is this who darkens counsel, Speaking without knowledge?
Gird your loins like a man; I will ask and you will inform Me.
Where were you when I laid the earth's foundations? Speak if you have understanding.
Do you know who fixed its dimensions Or who measured it with a line?
Onto what were its bases sunk? Who set its cornerstone
When the morning stars sang together And all the divine beings shouted for joy?
Who closed the sea behind doors When it gushed forth out of the womb,
When I clothed it in clouds, Swaddled it in dense clouds,
When I made breakers My limit for it, And set up its bar and doors,
And said, "You may come so far and no farther; Here your surging waves will stop"?
Have you ever commanded the day to break, Assigned the dawn its place,
So that it seizes the corners of the earth And shakes the wicked out of it?
It changes like clay under the seal Till [its hues] are fixed like those of a garment.
Their light is withheld from the wicked, And the upraised arm is broken.
Have you penetrated to the sources of the sea, Or walked in the recesses of the deep?
Have the gates of death been disclosed to you? Have you seen the gates of deep darkness?
Have you surveyed the expanses of the earth? If you know of these—tell Me.
Which path leads to where light dwells, And where is the place of darkness,
That you may take it to its domain And know the way to its home?
Surely you know, for you were born then, And the number of your years is many!
Have you penetrated the vaults of snow, Seen the vaults of hail,
Which I have put aside for a time of adversity, For a day of war and battle?
By what path is the west wind a As Aramaic 'urya. dispersed, The east wind scattered over the earth?

Who cut a channel for the torrents And a path for the thunderstorms,
 To rain down on uninhabited land, On the wilderness where no man is,
 To saturate the desolate wasteland, And make the crop of grass sprout
 forth?
 Does the rain have a father? Who begot the dewdrops?
 From whose belly came forth the ice? Who gave birth to the frost of
 heaven?
 Water congeals like stone, And the surface of the deep compacts.
 Can you tie cords to Pleiades Or undo the reins of Orion?
 Can you lead out Mazzaroth b Evidently a constellation. in its season,
 Conduct the Bear with her sons?
 Do you know the laws of heaven Or impose its authority on earth?
 Can you send up an order to the clouds For an abundance of water to cover
 you?
 Can you dispatch the lightning on a mission And have it answer you, "I am
 ready"?
 Who put wisdom in the hidden parts? Who gave understanding to the mind? c
 Or "rooster"; meaning of Heb. uncertain.
 Who is wise enough to give an account of the heavens? Who can tilt the
 bottles of the sky,
 Whereupon the earth melts into a mass, And its clods stick together.
 Can you hunt prey for the lion, And satisfy the appetite of the king of
 beasts?
 They crouch in their dens, Lie in ambush in their lairs.
 Who provides food for the raven When his young cry out to God And wander
 about without food?

Chapter 39

Do you know the season when the mountain goats give birth? Can you mark
 the time when the hinds calve?
 Can you count the months they must complete? Do you know the season they
 give birth,
 When they couch to bring forth their offspring, To deliver their young?
 Their young are healthy; they grow up in the open; They leave and return
 no more.
 Who sets the wild ass free? Who loosens the bonds of the onager,
 Whose home I have made the wilderness, The salt land his dwelling-place?
 He scoffs at the tumult of the city, Does not hear the shouts of the
 driver.
 He roams the hills for his pasture; He searches for any green thing.
 Would the wild ox agree to serve you? Would he spend the night at your
 crib?
 Can you hold the wild ox by ropes to the furrow? Would he plow up the
 valleys behind you?
 Would you rely on his great strength And leave your toil to him?
 Would you trust him to bring in the seed And gather it in from your
 threshing floor?
 The wing of the ostrich beats joyously; Are her pinions and plumage like
 the stork's?
 She leaves her eggs on the ground, Letting them warm in the dirt,
 Forgetting they may be crushed underfoot, Or trampled by a wild beast.
 Her young are cruelly abandoned as if they were not hers; Her labor is in
 vain for lack of concern.
 For God deprived her of wisdom, Gave her no share of understanding,
 Else she would soar on high, Scoffing at the horse and its rider.
 Do you give the horse his strength? Do you clothe his neck with a mane?
 Do you make him quiver like locusts, His majestic snorting [spreading]
 terror?

He a Lit. "They ..." paws with force, he runs with vigor, Charging into battle.
 He scoffs at fear; he cannot be frightened; He does not recoil from the sword.
 A quiverful of arrows whizzes by him, And the flashing spear and the javelin.
 Trembling with excitement, he swallows b Or "digs up." the land; He does not turn aside at the blast of the trumpet.
 As the trumpet sounds, he says, "Aha!" From afar he smells the battle, The roaring and shouting of the officers.
 Is it by your wisdom that the hawk grows pinions, Spreads his wings to the south?
 Does the eagle soar at your command, Building his nest high, Dwelling in the rock, Lodging upon the fastness of a jutting rock?
 From there he spies out his food; From afar his eyes see it. His young gulp blood; Where the slain are, there is he.

Chapter 40

The L ORD said in reply to Job.
 a Meaning of Heb. uncertain. Shall one who should be disciplined complain against Shaddai? -a He who arraigns God must respond.
 Job said in reply to the L ORD :
 See, I am of small worth; what can I answer You? I clap my hand to my mouth.
 I have spoken once, and will not reply; Twice, and will do so no more.
 Then the L ORD replied to Job out of the tempest and said:
 Gird your loins like a man; I will ask, and you will inform Me.
 Would you impugn My justice? Would you condemn Me that you may be right?
 Have you an arm like God's? Can you thunder with a voice like His?
 Deck yourself now with grandeur and eminence; Clothe yourself in glory and majesty.
 Scatter wide your raging anger; See every proud man and bring him low.
 See every proud man and humble him, And bring them down where they stand.
 Bury them all in the earth; Hide their faces in obscurity.
 Then even I would praise you For the triumph your right hand won you.
 Take now behemoth, whom I made as I did you; He eats grass, like the cattle.
 His strength is in his loins, His might in the muscles of his belly.
 a Meaning of Heb. uncertain. He makes his tail stand up -a like a cedar; The sinews of his thighs are knit together.
 His bones are like tubes of bronze, His limbs like iron rods.
 He is the first of God's works; Only his Maker can draw the sword against him.
 The mountains yield him produce, Where all the beasts of the field play.
 He lies down beneath the lotuses, In the cover of the swamp reeds.
 The lotuses embower him with shade; The willows of the brook surround him.
 He can restrain the river from its rushing; He is confident the stream b Lit. "Jordan." will gush at his command.
 Can he be taken by his eyes? Can his nose be pierced by hooks?
 Can you draw out Leviathan by a fishhook? Can you press down his tongue by a rope?
 Can you put a ring through his nose, Or pierce his jaw with a barb?
 Will he plead with you at length? Will he speak soft words to you?
 Will he make an agreement with you To be taken as your lifelong slave?
 Will you play with him like a bird, And tie him down for your girls?
 a Meaning of Heb. uncertain. Shall traders traffic in him? -a Will he be divided up among merchants?
 Can you fill his skin with darts Or his head with fish-spears?

Lay a hand on him, And you will never think of battle again.

Chapter 41

See, any hope [of capturing] him must be disappointed; One is prostrated by the very sight of him.

There is no one so fierce as to rouse him; Who then can stand up to Me? Whoever confronts Me I will requite, For everything under the heavens is Mine.

a Meaning of Heb. uncertain. I will not be silent concerning him Or the praise of his martial exploits. -a

Who can uncover his outer garment? Who can penetrate the folds of his jowls?

Who can pry open the doors of his face? His bared teeth strike terror.

His protective scales are his pride, Locked with a binding seal.

One scale touches the other; Not even a breath can enter between them.

Each clings to each; They are interlocked so they cannot be parted.

His sneezings flash lightning, And his eyes are like the glimmerings of dawn.

Firebrands stream from his mouth; Fiery sparks escape.

Out of his nostrils comes smoke As from a steaming, boiling cauldron.

His breath ignites coals; Flames blaze from his mouth.

Strength resides in his neck; Power leaps before him.

The layers of his flesh stick together; He is as though cast hard; he does not totter.

His heart is cast hard as a stone, Hard as the nether millstone.

Divine beings are in dread as he rears up; As he crashes down, they cringe.

No sword that overtakes him can prevail, Nor spear, nor missile, nor lance.

He regards iron as straw, Bronze, as rotted wood.

No arrow can put him to flight; Slingstones turn into stubble for him.

Clubs a Meaning of Heb. uncertain. are regarded as stubble; He scoffs at the quivering javelin.

His underpart is jagged shards; It spreads a threshing-sledge on the mud.

He makes the depths seethe like a cauldron; He makes the sea [boil] like an ointment-pot.

His wake is a luminous path; He makes the deep seem white-haired.

There is no one on land who can dominate him, Made as he is without fear.

He sees all that is haughty; He is king over all proud beasts.

Chapter 42

Job said in reply to the L ORD :

I know that You can do everything, That nothing You propose is impossible for You.

Who is this who obscures counsel without knowledge? Indeed, I spoke without understanding Of things beyond me, which I did not know.

Hear now, and I will speak; I will ask, and You will inform me.

I had heard You with my ears, But now I see You with my eyes;

Therefore, I recant and relent, Being but dust and ashes.

After the L ORD had spoken these words to Job, the L ORD said to Eliphaz the Temanite, "I am incensed at you and your two friends, for you have not spoken the truth about Me as did My servant Job.

Now take seven bulls and seven rams and go to My servant Job and sacrifice a burnt offering for yourselves. And let Job, My servant, pray for you; for to him I will show favor and not treat you vilely, since you have not spoken the truth about Me as did My servant Job."

Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the L ORD had told them, and the L ORD showed favor to Job.

The L ORD restored Job's fortunes when he prayed on behalf of his friends, and the L ORD gave Job twice what he had before.

All his brothers and sisters and all his former friends came to him and had a meal with him in his house. They consoled and comforted him for all the misfortune that the L ORD had brought upon him. Each gave him one kesitah a A unit of unknown value. and each one gold ring.

Thus the L ORD blessed the latter years of Job's life more than the former. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand she-asses.

He also had seven sons and three daughters.

The first he named Jemimah, the second Keziah, and the third Keren-happuch.

Nowhere in the land were women as beautiful as Job's daughters to be found. Their father gave them estates together with their brothers.

Afterward, Job lived one hundred and forty years to see four generations of sons and grandsons.

So Job died old and contented.